we are already familiar.

Another mixture consisted of ground mica, a toad, and ground snake fangs.

The red nkɨ̄ usually contains:

1. Lygosoma fernandi Burt. (see above);
2. a red crab from the forest (nkɔ̄dɛ̄lɛ kɨ̄dā) (1):

1. The animal is supposed to make a sound that is reproduced by ɨ̄ɨ̄, ɨ̄ɨ̄.

3. a kind of scorpion (mīsā), ground;
4. a chameleon, ground;
5. Mucuna pruriens D.C. (see above).

The black nkɨ̄ contains:

1. ngō-akɨ̄k or ekɨ̄l-akɨ̄k, fungus soil dried and ground;
2. akɨ̄n, a fungus growth that lives under water, which is supposed to be very poisonous;
3. nlɔ̄ho ngɔ̄ɔ̄n, a centipede which is greatly feared because of its poison.

The preparation of nkɨ̄ is carried out in the most ingenious manner by expert medicine men. For this purpose, the men sew for themselves a special suit made of the bark of the ondɨ̄m tree (Fig. 50). This suit resembles a long shirt and leaves only the head and hands exposed; these parts of the body are then rubbed with an extract of Hecteria subpeltata (Wild.) Kumth (abɨ̄mɛ̄dzɛ̄ɛ̄), principally in order to protect them against the very poisonous hairs of the Mucuna that fly about. With this preparation, the poison miners proceed to pound the dried components in a pot and and to mix them by stirring. For this purpose they use a long stick so that they can stay as far away as possible from the poisonous mixture. Indeed, they go even further and call upon old leprous persons to collect and pour the poison into little horns or bags (Fig. 51), since in their case it would not matter if in the process they were to become sick or even die.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

the natural curve of the branches. Stones are employed for rolling food, especially for crushing and rolling the ogwe seed. Shells of large land molluscs are cut in half and used for spoons, small gourds being used for the same purpose. Large gourds are used for water dippers and bottles. Very many uses are found for the forest gourds, not the least ingenious being the use of a hollow stemmed gourd for administering a rectal injection. Gourds are used for the sounding boards of the musical instrument called mvet. The people find many uses for bamboo. It is used in construction of houses, fish baskets and traps are made from it, fences to protect paths during tribal wars are made of sharp pointed bamboo poles; and small sharpened pieces of bamboo with poisoned tips are buried in the forest paths, point upward, to wound and poison the naked feet of an unsuspecting enemy. The teeth and claws of leopards and bush cats, elephant tail, antelope feet, horns and forest beans are used in their natural form as personal ornaments. Leopard teeth are always considered valuable as *bieng* (fetish) and are much sought after; they are frequently imitated in ivory. I have not seen the defences of animals employed as artificial defences, except as fetish. Long tough forest thorns are often used as awls and needles for piercing and sewing skins. I once saw an *ngengana* (witch doctor) perform a post-mortem examination on a woman. After he had discovered the cause of death, which he announced to the expectant crowd as being due to "six witches eating her liver," he first pierced the abdominal walls with a long hard thorn, and then sewed up the body with a bamboo needle threaded with pineapple fibre. I have seen only one cave dwelling; it was used by an isolated sufferer of the dread disease called by the natives *sudeia* (a kind of sloughing phagedæna). When proper reed material for making thatch is scarce, large forest leaves are used, but they make very poor roofs, especially during the tornado season.

Conservatism.—The Fang are not quick to adopt reforms or to introduce new methods; they are more or less the slaves of custom, and have a superstitious dread of departing from ancestral habits. This refers to all the proceedings of life. Fang living in towns near Gaboon are almost daily coming in contact with white settlers, and to some extent, at least, appear to be changing their mode of living. It never appeared to me that a Fang had the same longing to be "just like a white man" as possesses the young Mpongwe and Benga men.

II.—*Ornamentation.*

The patterns usually seen in Fang ornamentation consist of bands, incised lines, elliptical punch marks, bearing lines, lozenge pattern and cross lines. The natives do not possess a natural aptitude for drawing, and seldom attempt it. The few drawings I have seen on the bark walls of houses, supposed to represent men and women, were very crude and exaggerated in proportion. They have no idea whatever of perspective. They seem to interpret foreign drawings very readily. The Fang show considerable skill in plain wood carving, using an ordinary native knife. I have noticed that their carving improves very considerably when an imported pocket knife is the instrument employed.